

INDIAN RECORD

1th YEAR—No. 6



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JUNE, 1948

NEWS BRIEFS

INCREASED BUDGET FOR INDIAN AFFAIRS

OTTAWA, Ont.—The budget tabled in Commons, May 18, by Finance Minister Abbott mentions an appropriation of \$7,174,000 for the administration of Indian Affairs, Education and Welfare. This is a notable increase over the budgets of the preceding years, 1945-1946, \$4,466,000; 1946-1947, \$5,948,000. This budget appropriation exclusive of medical services which come under National Health and Welfare expenses; this is expected to amount to \$7,500,000 this year.

DISCOVER ONE-EYED FISH

FLIN FLON, Man.—An Indian sherman in the Wildnest Lake area, near Flin Flon, discovered suckers who had only one eye. His eye was in the normal position on one side of the head; where the other eye should have been the skin was smooth, or there was a very small slit. Very strange, but true indeed.

PURN TELEPHONES

Nespelem (Washington) recently was connected with the outside world by direct telephone, but two chiefs of the Colville Indian tribe declined to participate in the ceremonies.

Chief Billy Curlew chose not to make "skookum-wa-wa" (good talk) on the white man's smoke signal. He explained he was satisfied with the "moccasin telegraph."

Chief Peter Dan Moose also declined the honor of being the first to talk over the telephone. He gave no reason.

NEW SCHOOL DAYS

CALGARY, Alta.—Seven new day schools will be built in Alberta this year. They will be located on Louis Bull, Alexander, Goodfish Lake, Sarcee and Bighorn Reserves, and at Cold Lake and Atikameg.

HOBBY SHOW

PRINCE RUPERT, B.C.—From April 28 to May 1 a hobby show was held at Prince Rupert, in the Civic Center. Among the exhibits Indian art work was prominently featured, woodwork and carvings, slate totem poles, metal work, leather work, knitting and weaving were done with particularly interesting native designs.

WITCHCRAFT

Witchcraft—that mystic power, usually associated with the middle ages, which people are supposed to obtain by entering into a compact with the evil—is still practised in Canada by a small minority of Indians, according to Emerson Coatsworth, young member of the National Film Board, Toronto, who makes a hobby of studying Canadian Indian folklore.

In a series of radio talks called Indian Witchery, Mr. Coatsworth telling listeners about his discoveries while delving into the existence of this ancient superstition in Canada. His program heard on central stations of the BC Trans-Canada network Sundays at 11:15 a.m. CDT, and Saturdays at 11:15 p.m. MDT, on BK.

FRANK ASSU N.A.I.B. PRESIDENT

Mr. Frank Assu of Steveston, B.C., has been installed as president of the North American Indian Brotherhood recently. Mr. Andrew Paull, of North Vancouver, who had been reelected president for a five year term in 1946, remains honorary president of the N.A.I.B.

N. A. I. B. MEETS IN OTTAWA

OTTAWA — Smiling like a schoolboy, Chief Wise Counsellor (William Lyon Mackenzie King) got a new bonnet—a magnificent headdress of white eagle feathers.

He accepted it as a gift from Chief Frank Assu of Steveston, B.C., president of the North American Indian brotherhood, while some 60 Indians and sundry whites looked on in the big railway committee room of the commons.

The Indians concluded a convention by calling on the prime minister and the Indian affairs committee of the senate and commons.

Hugh Castelden (CCF—Yorkton) (said the Indians "must be restored to the freedom of the noble redman," must be allowed to "weave a few strands into the fabric of Canadian Culture".

The prime minister got three cheers and a speech from Chief Tom Jones of Cape Croker, Ont. Chief Jones said the brotherhood would like to have part in considering revisions to the Indian act.

Then, with drums beating and Indians shouting, Chief Assu stepped forward with the most beautiful headdress in the room—he called it a bonnet—and put it on Mr. King's Head. The "P.M." looked shyly around, shuffled from one foot to the other.

"I don't know what I look like", Mr. King said, "but I feel very happy." The assembly laughed.

He recalled a day in 1936 when the Crees of Saskatchewan made him Chief Wise Counsellor. An Indian stood up with a movie camera and took a picture of him. Mr. King said he thought his brethren should be heard on the Indian act.

Then the bells rang for the commons sitting and Chief Wise door, shaking hands as he went. Counsellor moved toward the

His last encounter produced a set of feathers as he and magnificently-attired Chief Poking Fire of Caughnawaga exchanged bows.

Mr. King was all smiles. His courage failed, however, as he neared the commons. By the time he entered the chamber, the bonnet was in the hands of an aide.



INDIAN SISTERS BEGIN TWO YEAR NOVITIATE

ANAHAM, B.C.—The six postulants in the native Sisterhood for Indians at Anaham, B.C., took the religious habit May 31st, beginning the two year novitiate period which will train them in religious life. Archbishop Duke, of Vancouver, and Bishop Jennings, of Kamloops, as well as host of Priests, Sisters and Indians were present at the impressive ceremony.

Father F. Sutherland, O.M.I., has just completed a 1,600 mile vocational tour in B.C. and in the State of Washington. He visited the Kamloops Indian residential school, Six-Mile Creek School (Vernon), St. Mary's Indian School at Onack, Wash., and St. Eugene's mission, Cranbrook, B.C. Father Sutherland expects a number of postulants for the new congregation of Mary Immaculate to join next September at Anaham.

The new novitiate is now ready for occupancy. Father Sutherland is looking for cooperation from the Missionaries and Indians to cover a \$15,000 debt incurred in building the new novitiate. Donations of \$2.00 are requested for a twelve ticket booklet which entitles the holder to participate in a social evening which will be held next fall at Rosary Hall in Vancouver. Valuable gifts will be given the holders of the draw planned at this social.

We publish on page 2 a letter

from Fr. Sutherland, dated Feb. 11, 1948, regarding the foundation and development of the new sisterhood, and we hope that the response to Father Sutherland's appeal will be most generous.

OUR LADY OF BETSIAMITS

BERSIMIS, P.Q.—Rev. Fr. Lionel Labreche has been appointed at Our Lady of Betsiamits Mission, Saguenay County, P.Q., on May 9th, as parish-priest and director. His assistants are Father Laurin, O.M.I., and Brothers Auger and Vaillancourt.

The Mission is situated on one of the finest reserves in the Province of Quebec; the Indians are Montagnais, and all are Catholics. The Oblate Fathers have been taking care of the mission since 1845 until 1911; then the Eudist Fathers were in charge, and then again the Oblates since 1945.

INDIAN MUSEUM OPENS AT BATTLEFORD

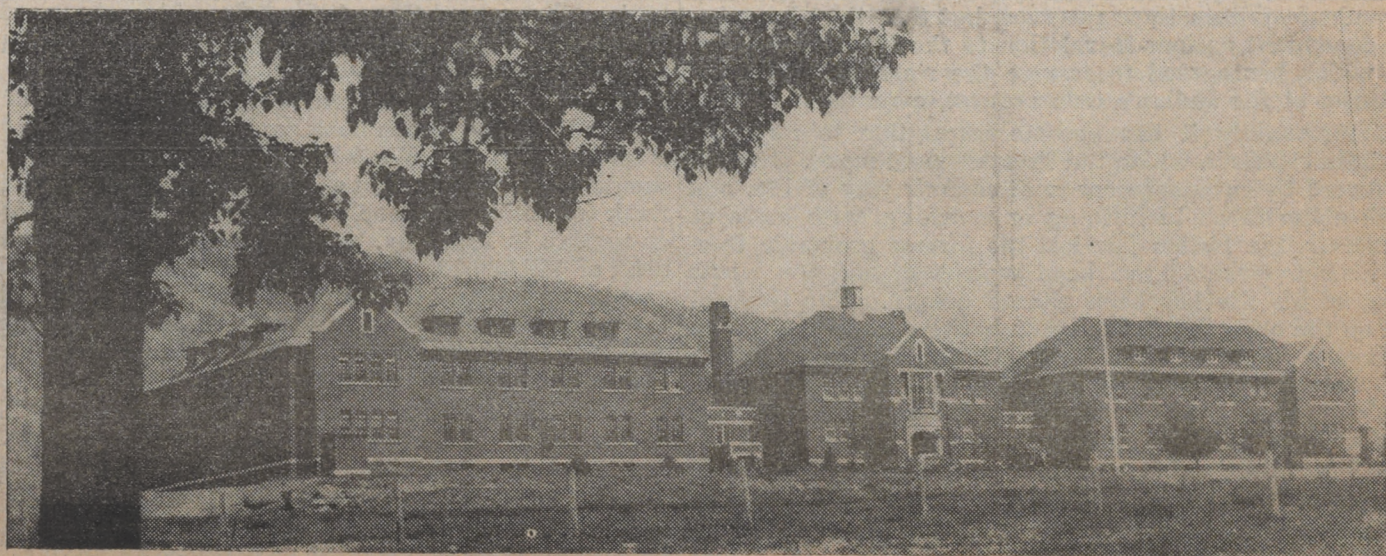
BATTLEFORD, Sask.—The opening of the Battleford NWMP Memorial and Indian Museum at Battleford, Sask., May 24, was marked by the reception of Viscount Alexander, Governor-General of Canada. Due to the untiring efforts of Mr. Campbell Innes and his associates, a fitting memorial to the pioneer days of Western Canada has been established in the center of the first Government of the Territories.

Regional Director J. B. P. Osterlander and Agency Superintendents Warden, Bell, Simpson and McLeod were present. The Lebre Indian School Band and Cadet corps performed at the opening ceremonies.

On May 23, the Lebre boys played ball at St. Thomas college, winning 13-9. The boys were billeted in the Indian hospital at Battleford.

On Monday, May 24, the Band played at the Governor's reception. In the afternoon a band concert was given by the Edmonton R.C.A.F. Band, the Battleford Sea Cadets Band, and the Lebre Indian School band.

At the evening concert Misses Grace Lavallee, Flora McNabb, Rose-Alma Bellegarde and Ella Cyr, all of the Lebre Indian school, were guest singers.



The Kamloops Indian Residential School—largest Indian school in Canada with over 300 grade school and high school pupils. Rev. Fr. F. O'Grady, O.M.I., is the principal.

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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Treaties and Freedom



Many people, laboring under the impression that Indians are herded on reservations like so many prisoners-of-war and forced to remain there against their will, have raised their voices, from time to time, with the cry: "Set the Indian free!" This cry is contrary to all legal and historical precedent. Nothing could be farther from the truth. The Indians are living on the reserves because they wish to do so, because there they have their ancestral home.

Either these persons are in a hurry to settle the Indian problem by abolishing reserves and Treaties, or else they are casting greedy eyes on valuable Indian land. In both cases they are the Indian's worst enemies.

It is true that the Indian does not yet enjoy all the freedoms necessary to share our democratic way of life. But ask any Indian what freedom he wants, and he will answer: "I want to remain an Indian! I want to keep my Treaty!" The vast flood of white settlers across the continent left in its wake small islands of Indian groups scattered all over the country. By Treaty and by law the indefinite possession of various tracts of land has been left to the Indians, "reserved" for their own exclusive use. These Treaties also set forth definite obligations on the part of the Government to maintain for the Indians various welfare services, such as education, agricultural assistance, and provide for small annual payments in cash.

The reserve is, properly speaking, the Indian's home, which he is free to leave whenever he pleases, to seek his fortune anywhere in the world. On the reserve the Indians want the freedom to live; that is, the means to maintain economic freedom, so as to secure the basic necessities of food, shelter, clothing. Secondly he wants justice; the guarantee that his Treaty rights will be maintained "as long as the grass shall grow," and retain freedom from excessive or oppressive governmental supervision.

Main and most important is, in the Indian's mind, the first freedom: To exist as a separate racial group. There are hundreds of Indian communities, large and small, with varied languages, customs, traditions, yet bound together by their "Indian-ness." Having been given the choice to live as segregated social units, within the country, or else to become absorbed in the majority population, the Indian has chosen to maintain, at all costs, his identity as a racial group. This has caused him to lose his economic freedom and to become dependent upon the Government for his economic, educational and medical welfare.

While the Indian does not wish in the least to be treated like a relic of another age, nor like a living museum article, he maintains his desire to remain Indian because it is his right and his privilege. Treaty payments, assistance, educational and health services freely given to him are not looked upon as a form of charity nor as a hand-out, but as a tribute the white man must pay to the original owner of the land, as rent to a landlord. In itself, the Treaty is not only an obligation to repay the Indian for the lands he surrendered, it is also a contract made between equal sovereign powers. At the time the Treaties were made, the Indian nations of tribes were considered equal and independent nations within the realm of the invader. Being independent and sovereign nations they have the legal right to make new Treaties, to proclaim their own laws and to administer their own affairs. The consensus of legal opinion seems to be that the Indian tribes still retain this independence within their reserves, but that they have become dependent nations in relation to the Federal Government which has agreed to assume the status of "trustee," sometimes at the Indian's own request, over them.

Unfortunately it has become impossible to maintain the original spirit in which the Treaties were made. Having been forced by circumstances to alter their way of life, and to seek a livelihood in farming or ranching, with more or less success, the Indian has lost his former economic freedom, his movements have been restricted, and the whole pattern of his life has been altered deeply. The Government, on the other hand, has taken better care of the Indian than it ever promised to do in the Treaty, extending to him social welfare services, medical care and legal protection. The governmental policies have become very paternalistic, assuming almost all the duties of a parent for his child. It is still time to establish a more rational administration of Indian Affairs by gradually restoring to the Indian control of his own affairs, so he will be reinstated in his economic and social independence.

There is no point in carrying on forever the present policy, for, as the Indian population increases constantly, the

Indian problem becomes more and more onerous to the taxpayer.

The first point in the new policy would be to assure the Indian that his Treaties will be maintained, as well as the annual payments provided for them, and that his reserves will be maintained tax-free forever.

Second, a program of education and administration should be established with a view of providing the Indian with means of economic freedom and independence from Federal support, and of training the Indian to assume gradually the responsibilities of self-government, as in any incorporated municipal government.

Third, a final settlement of legitimate claims and legal suits should be made once and for all, and the final break would come when the Federal Government would give the incorporated tribe clear and tax-free title to the reserve lands and its resources, thereby surrendering all legal, administrative and financial control and responsibility into the hands of the legally established tribal government.—G.L.

Help New Indian Sisterhood

His Grace Archbishop Duke, of Vancouver, has founded a native Sisterhood for Indians and established the Novitiate there on Anaham Reserve in the Chilcotin County of British Columbia. The new Indian Sisterhood is to be known as Sisters of Mary Immaculate.

It has long been felt that the native can only better himself by his own efforts and a native Sisterhood is a step in this direction. These native Sisters will be trained as qualified teachers and registered nurses and social workers to work amongst their own people.

The establishment of Novitiate of Mary Immaculate at Anaham is an undertaking indeed blessed by Divine Providence. It is in typical Indian surroundings and far enough out of the beaten track to ensure no interference in the training of these young Indian girls in religious life. The Holy See has insisted that the new Sisterhood be completely a native institution, i.e., that it be, as soon as the first Sisters be formed in the religious life, completely under the direction of the native Sisters themselves. In this, we believe the Sisterhood will be unique on this continent.

The training in the religious life of these young Indian Postulants and Novices has been undertaken by the good Missionary Sisters of Christ the King who were founded by Bishop Ross of Gaspe. Such a work could scarcely be in more capable hands. Five years ago, Bishop Johnson, of the Diocese of Nelson, invited these good Sisters to the Slocan District of British Columbia to take care of the Japanese Catholics who, with other Japanese, had been removed from the B.C. Pacific Coast to that District by the Provincial authorities. Three years ago these Japanese camps were abandoned and the Japanese were scattered to different parts of the interior of the province. The good Sisters prepared to go back to the East. Archbishop Duke, realizing the importance of such a congregation for Indian work, and seeing in these good Sisters the possible realization of a long cherished ideal—the formation of a native Sisterhood, begged the Mother General of the Missionary Sisters of Christ the King, to send her Sisters to the Anaham Reserve, then under the direction of Reverend Father Hennessy, O.M.I. A day school was opened for the Indian children and later the Marist Fathers of Kuper Island sent the first Postulant—now Sister Dora James.

In October, 1946, with the permission of the Bishops of the Province, it was decided that I go on a vocational tour through British Columbia to the Residential Schools and Indian villages, meeting all the children and answering their questions about Indian vocations to the Holy Priesthood and religious life. Father Scannell, O.M.I., then Provincial of the Oblate Fathers, gave his unqualified approval and permission. The result of the tour was the arrival last October, on the Feast of Christ the King, of five more Indian Postulants to join Sister James.

In June, 1947, the site of the Novitiate for the new Indian Congregation of Mary Immaculate was chosen at Anaham, and building started in the middle of that month. Today, we have a beautiful building erected out here at Anaham, thanks to the generosity and zeal of friends of the Indian people. On December 8, 1947, on the advice of Bishop Jennings, in whose Diocese now the Novitiate is located, I presided at the first clothing of the Indian Postulants.

At present we are faced with a \$15,000.00 debt and are compelled to appeal to all the Indian Missionaries and adult Indians throughout Canada for help. At first we considered going on a begging tour but on advice thought that possibly a Drawing should first be attempted.

We are sending to every Missionary, books of tickets on this Drawing. Each book contains ten tickets and a book is valued at \$2.00. We feel that each Catholic adult Indian should take one book, i.e., contribute \$2.00 to this great work for their own people. If the Missionaries and Indians co-operate in this way, we will easily be able to erase our debt of \$15,000.00. Remember, all we ask is one book to each adult Indian in a position to take it. Surely this is not too much for such a noble work. It will also bring to the minds and prayers of the Indian people a knowledge of the necessity of vocations among their own people.

We feel that our appeal will not be in vain. This part of the Church in Canada wherever there are Indians. To all support and co-operation. The new Indian Congregation, we are confident, will spread its branches amongst all parts of the Church in Canada wherever there are Indians. To all those who help us, may Christ our loving Saviour bless a hundredfold.

FRANCIS SUTHERLAND, O.M.I.

PRESENT AUTHENTIC INDIAN DANCES ON STAGE



NEW YORK, N.Y.—To nald and Gladys Laubin credit is due for their effort presenting for the first time the stage authentic interpretations of Indian dances, at New York City's American Museum of Natural History in Times Hall.

The Laubins have spent years living with the Sioux in South Dakota. Their dance costumes are strictly authentic of the Laubin war bonnet given him by One Bull, a Sioux nephew, who died in summer. One Bull adopted the name of One Feather-Woman in 1934 giving his own name. Mrs. Laubin adopted at the same time given the name of One Feather-Woman.

To explain the meaning of their dances the Laubins narrate before the curtain explanations of their song-and-drum performances. Their ring is far removed from musical comedy whoopee danced up in Hollywood, and Laubins deserve due credit helping the cause of the Indian with the white, and for awakening in Indian youth a pride in the ethnology of their own native culture.

Dance critics have acclaimed the Laubins' work as technical and choreographic masterpieces in their class.

CARDINAL COMME SCOUTING

His Eminence J. C. McGuigan, Archbishop of Toronto, in a special message to Canada's Boy Scouts, said: "The Catholic Church throughout the world has made the Boy Scout movement its providentially adapted to the needs of boys today."

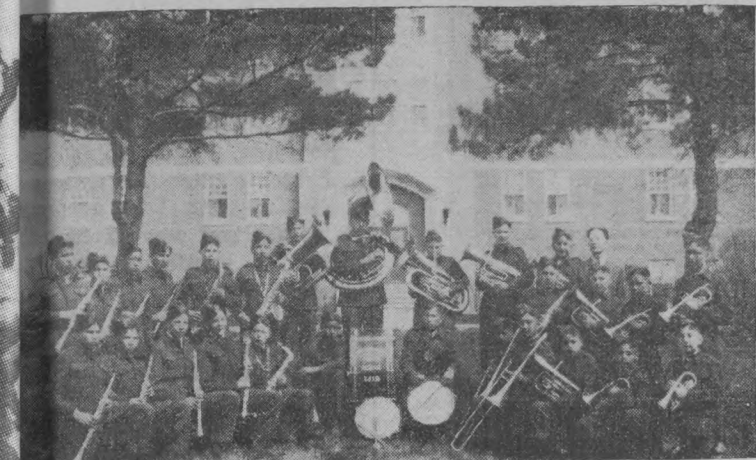
"Some of the great saints of the church like Thomas More, England and Isaac Jogues, Canada, have been held up as perfect examples of the Law and Promise. As the Pope, Pius XII has said, 'God gives to the worship and service of God the pre-eminent place that it ought to have in human life.'"

"I rejoice on the 50th Anniversary of the Boy Scouts Association and I pray God bless and increase its beneficent work."

THE ONLY SAFE M

Medical science has progressed through intensive research pasteurized milk is the only safe milk. Pasteurization eliminates bacteria which cause such diseases as bovine tuberculosis, typhoid fever, and fever, septic sore throat, typhoid and dysentery.

QU'APPELLE VALLEY NEWS



The Indian School Band

MUSIC FESTIVAL AT LEBRET

LEBRET, Sask.—The annual Music Festival, held May 13-14, created the usual interest at the Indian school. Mrs. F. C. Parsons, of Regina, adjudicator, praised especially the splendid work done by the boys in choral work and the excellency of the Indian school band. The following entries won trophies and medals to the Indian school competitors:

1. A. B. Simes Trophy, won by Indian school mixed chorus, (84½%).
2. Rev. G. Laviolette Trophy, won by Indian school Grade 5-6 chorus (84%).

3. W. Hancock Trophy, won by Indian school chorus Grades 3-4, (86%).
 4. Weir Trophy and a silver medal, won by Gordon John for band instrumental solo, (88%).
- First class certificates were awarded to:
1. Grace Lavallee and Flora McNab (vocal duet), (86%).
 2. Public School Girls Chorus (Grades 3-8), Lebert Indian school, (83½%).
 3. Singing games, Indian school Grade 1-2, (84%).
 4. Boys' chorus, Lebert Indian School, (86%).
 5. Indian school military band, (86%).
- There were 90 entries in the festival, distributed in 31 classes.



The Girls' Senior Chorus

LEBRET SCHOOL NOTES

LEBRET, Sask.—The Corpus Christi Procession was held May 10th; a repository was erected at the Indian school park. The band was in attendance. In the afternoon a ball tournament was held:

Indian School—16, Fort Qu'Appelle—3.
Saskatchewan Indians—12, Regina C.Y. O.—1.
Saskatchewan Indians—9, Lebert Indian School—0.

The Sioux played exhibition games only, as they outclass the junior teams of Lebert and Regina.

On Wednesday, June 2, a concert was given at the Fort-Qu'Appelle Community Hall, on behalf of the Catholic Mission at the Fort, by the Indian school pupils. Two plays were presented: "The Stolen Princess" and "Elmer Cleans Up"; the girls' choir and the boys' band performed at the concert.



The Baseball Team

Wild Life Conservation Urged As Health Measure

OTTAWA — Indians in the more remote parts of Canada are "a sick people" and the basic problem to be faced is how to restore them to good health said Dr. F. F. Tisdall, of Toronto, at a meeting, April 28.

Dr. Tisdall was head of a party of scientists which last summer began an intensive study of the medical, economic and social status of Indians in remote districts around James Bay. The meeting marked the informal presentation of a report to members of Parliament and representatives of various departments on conditions observed.

Canadians must do something about Indian health for purely selfish reasons if for no other, Dr. Tisdall pointed out, as the one per cent of Indians in Canada's population accounts for about 10 per cent of the tuberculosis in Canada. The Indians were healthier 50 years ago than they are now, he said, and urged that measures of fish and game conservation be fully explored as a means of providing better food supplies and that fur conservation be developed as a way of bettering the Indians' economic position.

"The Indians are a fine people and can be made a great asset to this country if we treat them right," Dr. Tisdall said.

Dr. P. E. Moore, director of Indian Health Services, who was a member of the medical group in the James Bay area last summer, detailed the conditions the party observed. Varying stages of all the major vitamin-deficiency diseases were widespread and occurred in all age groups.

Dr. H. L. Keenleyside, deputy minister of Mines and Resources, said that wild life conservation is being pushed forward and that a start has been made in the appointment of a new category of worker among the Indians — that of welfare teacher.

Hon. Paul Martin, minister of National Health and Welfare, said that this year the government plans to spend \$7,500,000 in this service.

CAMPERVILLE, MAN.

The Pine River overflowed its banks this spring with the ice-jam and caused one large bridge to break away from its piles at Rodier's store.

The government bridge also had some piles broken but it is still passable. No other serious damage was sustained here.

The Camperville Scouts put on a concert on St. George's Day and it was very successful. Now that the warm weather is here they are planning a community garden.

We regret the passing away of Solomon Chartrand, of Camperville, at the Swan River Hospital, following an operation. He leaves his wife, three sons and eight daughters. The funeral service was held at Our Lady of Sorrow Church here, Friday, May 14. R.I.P.

LAC SEUL DISTRICT NEWS

Home again—Mrs. James Austin returned home after a few months of illness at the Fort William San.

Hudson—Mrs. Donald Sneaky passed away at Frenchman Head, April 17. Fr. Benoit, O.M.I., of Lac Seul gave her the last rites before she died.

We heard of the death of Mary Jesse Ackewance at Dynevor;

BUFFALOS SURVIVE IN ALBERTA



OTTAWA — Starting from four pet buffalo calves, plus 23 buffalos from an Omaha herd in 1873, the Allard and Pablo herd on the Milk river, Montana, near the international boundary line, formed the genesis of the now rapidly increasing Canadian buffalo. From that Montana herd, between 1907 and 1912, a total of 716 buffalos were brought north into Canada. They were the fragments left from the millions that once roamed the western plains up to the middle 1800's when the plainsmen's buffalo guns wiped them for meat and hides.

From those 716 buffalo, in 35 years, the Canadian buffalo herds have expanded to some 9,250 animals despite that in the same period, more than 27,000 have been slaughtered and disposed of to keep the herds down to proportions adequate to their grazing reserves, and in good health. The virility of these animals is simply amazing. In addition, there are now some 4,500 buffalo in United States herds.

Canada's big buffalo range is the huge unfenced area known as Wood Buffalo Park lying astride the north boundary between Alberta and the Northwest Territories. "Park" is somewhat of a misnomer for this immense waste of 17,300 square miles covered with forest, bush and marshland. The herd of buffalo in that range now exceeds 8,000 animals.

These multiplying animals are watched over by ten wardens using boats, woodland trails and airplanes.

In addition to these 8,000 plus buffalo in the wilds of Wood Buffalo Park, there is another herd in Elk Island National Park, some 35 miles east of Edmonton. Now numbering some 1,200 buffalo along with about 400 moose and 500 elk in the same reserve, they too are presenting a problem. All of these animals show a ready disposition to repossess the prairies from the whites and their tame cattle if only given a chance.

Jesse is the daughter of Albert Ackewance. R.I.P.

Unaka—Albert Binguis operates a Tourist Camp at Umfreville during the summer. Fr. Benoit visited Unaka in March, then he baptised Percy Roy, son of George Ignace and Sara Pitwewe; Annie and Jos. Bergman were godparents. The next visit of our missionary was in May.

Melita Hills returned home from Fort William San where she spent a few months; her condition is greatly improved.

HEALTH SERVICES EXTENDED IN N.W.T.

OTTAWA. — Plans are under way to extend health services to the Indians of the Northwest Territories by building and staffing four new nursing stations at Coppermine, Fort McPherson, Good Hope and Fort Norman this year.

The proposed stations will supply health services to the bands of Indians in the area, including dispensing drugs, the treatment of ailments which do not require hospitalization, health instruction in the native homes, pre-natal and post-natal care for Indian mothers and children, and immunization services. Health education material specially designed for Indians is being prepared.

Each nursing station will be in charge of a qualified nurse who will live in the station. One or two beds will be available for emergency cases, and the station will serve as a centre for clinics or X-ray surveys to be held during periodic visits by the departmental medical officer in that area.

A mobile X-ray unit has been sent to the Mackenzie River area, and whenever possible, tuberculosis surveys are being carried out.

CARIBOU CENSUS UNDER WAY

A survey is to be made this spring to get authentic information on the numbers and migrating habits of caribou herds in Canada's barren lands. The survey, later in the year, will extend to northern Saskatchewan and Manitoba.

Airplanes will be used largely in carrying out this survey.

The Dominion government, through its Mines and Resources Department, is back of the survey but will work in co-operation with provincial governments. In Saskatchewan, the game branch of the resources department will assist in the counting of caribou. R.C.M.P., Hudson's Bay Co. officers and the R.C.A.F. are also to help.

While barren land caribou are reported plentiful in northern Saskatchewan, due to their relative inaccessibility, their numbers are not greatly affected through the activities of hunters. The growing use of planes to transport hunters to areas frequented by caribou may make it necessary in time to afford greater protection for them as they are an important source of food in winter for northern Saskatchewan residents.

In some of the western provinces, however, the caribou numbers are depleted and a wide conservation policy is needed according to Dominion reports.

While the main survey will continue from late March to early May, a winter reconnaissance will be made in the winter ranges of the caribou in northern Saskatchewan. This will probably start next October.

Following the spring count and tracing of the bi-annual migration routes to the north, an expedition will be carried out to the summer ranges of the native reindeer in the Thelon-Black river zones of Manitoba to compile a history of food, habits and predators on the caribou.

CO-OP REPORT SHOWS GOOD FINANCIAL STANDING

MARIEVAL, Sask.—The annual financial report of the Cowesses Co-op Store at Marieval shows how a Co-op can operate successfully and show a normal net trading profit for a store of that size.

The success of the Marieval Co-op indicates that under similar conditions many other co-ops could operate advantageously on many Indian reserves across Canada.

The books were audited by F. L. Blanch, auditor, on Feb. 9th, who makes the following remarks:

Sales for the year ending Jan. 31, 1947, amounted to \$24,364.62. Purchases for the same period amounted to \$22,216.97, freight paid. The inventory was taken on the basis of selling price less 20% discount for the average mark-up. This method would appear reasonably accurate as goods with a lower mark-up would about balance those with a higher mark-up (new lines, including hardware, are now being stocked, and due to increased prices for goods). The store and house, bought for \$2,500 four years ago are being paid up in instalments; the amount outstanding against this building is only \$1,100. An ice-house was built at a cost of \$536.21.

Mr. and Mrs. Leost are very interested in the management of the Co-op and gave their full cooperation.

The following report will give our readers interested in the cooperative movement a fair idea of trade operations for one year in a Consumer's Co-op.

Statement No. 1

Balance as per Bank pass book	\$999.67
Less outstanding cheques	452.42
Balance as per cash book	\$547.25

Statement No. 2 — Profit and Loss

Sales	\$24,364.42
Cost of Sales	
Inventory, Feb.	\$ 3,539.34
Purchases	22,216.97
	25,756.31
Less Inventory, Jan. 48	5,702.48
	20,053.83

Gross profit \$ 4,310.79

Expenses

Manager's Commission	\$1,844.09
Fuel and Light	105.11
Repairs	122.97
Insurance	118.16
Sundry	94.29
	\$ 2,284.62

Net Trading Profit 2,026.17

Dividends paid 448.15

Net Profit \$ 1,578.02

Statement No. 3 — Balance Sheet

Assets	
Current assets	\$ 547.25
Merchandise Inventory	5,702.48
Supplies Inventory	25.12
	\$ 6,274.85

Fixed assets	
Buildings	\$3,036.21
Fixtures	285.00
	\$ 3,321.21

Total Assets \$ 9,596.06

Liabilities

Owing on buildings \$ 1,100.00

Capital

 Paid up shares 509.07 |

 Accumulated Surplus 7,986.99 |

Total \$ 9,596.06

The Runaway

By LAWRENCE F. BAIRD

Little Hyacinthe sat disconsolately atop the hill back of the Residential School, which in his mind appeared more of a prison in which to tame and eventually break the wild spirit of a true son of the plains.

He thought back to the days when he was free and roamed the plains and foothills of Alberta ever at the heels of his fathers, one of the greatest hunters of his tribe. He would never forget the day he saw the white strangers, who dressed like squaws in black and white, were doing strange things to appease the Great Manitou who apparently was very angry with the Crees for their way of living. But even though they ridiculed the priests and their strange

ways many things changed in the teepees of the Crees.

Then one day great news was whispered in his ear. He was going away to school so that when he became a man he would be sufficiently educated to handle the problems of his people when the coming of the white man would eventually force them off their land.

So here he was hating every minute of his stay, but forced to admit to himself that it did have some good points, too. The endless days of reading and writing were all right and his joining the other boys and girls at church was good, too. But that half day in the garden and the looking after the animals, that was squaw work. And then, too, the fathers frowned on good clean Indian sport



Tall Man Dan, Noted Sioux from Fort Qu'Appelle Reserve.

Just the other day, for instance, a stranger from the south came to the school and being a Blackfoot he was fair game for the Crees. They hadn't really meant any harm when they were going to make him run the gauntlet. But somehow when the fathers saw 24 Crees lined up twelve on each side forming a lane fifty yards long through which the trembling Blackfoot must run, they figured the sticks with which the Crees had armed themselves might do the boy bodily harm so forced them to forego the game for something more gentle. Shucks, what are a few knocks on the head and a busted rib or two to a plains Indian, these white men sure were sissies.

So now he had his mind made up. Some day he would run away.

Old Father Antoine sat in his little study and idly wondered why such earthly things as arthritis and a runaway Indian boy should plague him just when he wished to enjoy the twilight of his life in peace. He hadn't slept much since the boy had left and now that the snow whirled and drifted he slept less. However, the deed was done and now remained in the hands of the Saviour, but even though he was angry with Hyacinthe, he prayed to St. Christopher to keep safe the wanderer.

Far to the south a small, lonely figure trudged slowly toward the flickering lights that could be seen in the distance, and after what seemed to be hours walked down the main street of Central City.

Hyacinthe felt good now; here he was, free, full of good food and a place to sleep in an old building he had found in the park. He was without money now but in true Indian fashion would worry about that when he was hungry again.

Idly he wandered through the park and finally sat down to contemplate his future. Some time passed before he became aware that a well-dressed gentleman was sitting next to him. The man addressed him as an equal and after several minutes of conversation Hyacinthe had informed the gentleman he was a runaway.

On being told he must be a young man of unusual spunk and brilliance. Hyacinthe readily accepted the gentleman's offer of a job, which, he told him, would pay well and would

be all play, with fine companions of his own age to do as they pleased, when they pleased, and better still, no more school or church.

While the two talked of Hyacinthe's new life to come, the first snow of the coming winter began to drift softly down, and as the fall grew heavier the gentleman knowing Hyacinthe was homeless gave him a handful of money and suggested they leave to find a bed for the boy.

Hyacinthe trudged along behind his benefactor, but on passing under one of the park lights he stopped short and gazed in terror at the snow covered walk. Throwing the money from him he fled into the night.

As usual, Father Antoine was preparing for his nightly prayers when a loud pounding on the rectory door sent him hurrying to open it. Into the warmth of the hallway staggered a half frozen and starving Hyacinthe, who merely muttered "I'm back" before kneeling over the floor.

Several hours and numerous bowls of broth later, Father An-

toine had a word picture of little Cree's travels and also promise to be a good boy from that day on. The old priest gratefully thanked the patient saint of the travellers and, with an amused smile on his face, wondered whether he should now concentrate on his arthritis.

However, one thing bothered Father Antoine: unable to control his curiosity, he asked the boy why he had fled from the gentleman who had befriended him.

Hyacinthe gazed at the priest and in a low voice said: "I don't know, Father. I was a little boy my father taught me to trail animals of all sorts and to recognize their tracks when I saw them, but one night I followed the gentleman out of the park I could see human footprints ahead of me. All I saw were the marks of a cloven hoof in the snow."

THE END

ESKIMO STUDIES AT EDMONTON

EDMONTON, Alta. — From Coppermine, North West Territories, comes St. Anthony's Eskimo student. He is Thomas Aneroluk, who arrived in Edmonton by air on November 1st.

Tom is a grade twelve student. After he finishes college, he intends to take up Education at the University of Alberta. He will return to his home in the Arctic Circle as a teacher. Tom's desire to advance the learning of his people will be realized in his profession.

By reason of his pleasing personality, Tom has already made many friends here, at St. Anthony's. He has become accustomed to college life and is settling down to what is expected will be a successful year.

PIONEER TEACHER HONORED

WASHINGTON — A St. Anthony's Navajo and Winnebago Indian who has pioneered in teaching and in establishing schools for Negroes in the South, will be honored by the Catholic University of America at the school's 59th annual commencement on June 9.

Sister Mary Agatha Ryan, of the Sisters of the Blessed Sacrament, who will receive an honorary Doctorate of Laws, is president of Xavier University in New Orleans.

CHINOOK—A BASIC INDIAN LANGUAGE

VANCOUVER, B.C. — There is a language on our Pacific Coast which is called Chinook, and which was made to order only a hundred years ago by the first priests and traders. The white men spoke two languages and the various Indian tribes spoke several, and Chinook was invented to break down this confusion and act as a common means of communication. And it has been so successful that most of our Indians have forgotten their own dialects and speak only Chinook and English.

French and English are pretty equally represented in the jargon; each makes up roughly a quarter of the vocabulary. The remaining half is composed of Indian words taken from several local dialects, plus some invented words. The Indians took to the tongue at once, but they have not developed it much; it remains about the same as it was when first created. Many white men grew fond of it too, and even today in remoter districts you will find white men interlarding their speech with dozens of Chinook words, sometimes unconsciously, sometimes to show off as old-timers.

Chinook was kept as brief as

possible: there are only about words in everyday use, which about half as many as in English. There is not even a word for the rudder of a boat; it is called "boat's tail." There is no winter, merely cold land or cold sea. **Death and dead are no words.** Buttons on your coat and the stars in the sky are the same thing. A fork is the friend of the knife. Printed textiles are called **pressed sails**. A holiday is a **big sun**. An American is **Boston**, and the United States is **Boston**, while an Englishman is **George**. A worn rifle is an **old-man rifle**, a broken wagon is an **old-man wagon**. The moon does not wane, but is said to be a **moon**.

Father LeJeune, O.M.I., invented the Chinook Wawa shorthand, and also added a glossary to the original Chinook. The language is still used between tribes as well as between whites and Indians.

Yet, a very large number of B.C. natives on the Coast had no contact with Chinook. These tribes use the Nishka, Simpsen, Haida, Quaguitl, Bella Coola languages.

THE STORY OF A STATUE

THE DOGMA OF THE IMMACULATE CONCEPTION WAS PROCLAIMED IN 1845.



THE CHAPEL WAS AT CAP-DE-LA-MADELEINE, NEAR THREE RIVERS, QUEBEC. FROM THE FIRST THE IMAGE WAS VENERATED BY THE DEVOUT FRENCH-CANADIANS.



IN 1873, THE CHAPEL WAS TOO SMALL, A CHURCH WAS TO BE BUILT.



THE FAILURE OF THE RIVER TO FREEZE DELAYED THE ARRIVAL OF BUILDING STONE

ON MARCH 15, THE PARISH CURATE MADE A VOW TO KEEP THE OLD CHAPEL INTACT IF A "BRIDGE OF ICE" WAS FORMED.



THE ICE WAS THIN, BUT NOBODY BROKE THROUGH.

MIRACLES ARE SAID TO HAVE TAKEN PLACE IN THE NEW CHURCH, WHERE THE STATUE STANDS ABOVE THE ALTAR.



MANY CRUTCHES ON THE NORTH WALL TESTIFY TO MARY'S HELP.

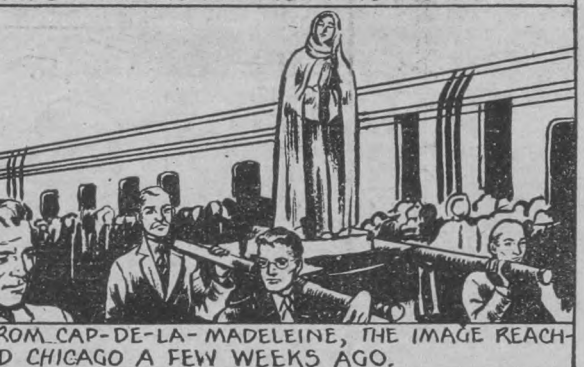
A MIRACLE ON JUNE 22, 1888, ATTRACTED WIDE ATTENTION. IT WAS SAID THE MADONNA OPENED HER EYES; LOOKED INTO THE DISTANCE.



THIS MADONNA IS CALLED QUEEN OF CANADA. FROM ALL PARTS OF CANADA, PILGRIMS FLOCK TO HER SHRINE.



THIS YEAR, THE STATUE WAS TAKEN FROM ITS NICHE FOR A PILGRIMAGE INTO THE U.S.



FROM CAP-DE-LA-MADELEINE, THE IMAGE REACHED CHICAGO A FEW WEEKS AGO.

END OF THE PILGRIMAGE, WILL BE SAN FRANCISCO.



FROM THE GOLDEN GATE, OUR LADY WILL RETURN TO HER DEVOUT FRENCH-CANADIANS OF QUEBEC.

HOME PLANNING COMPETITION 4th PRIZE WINNER

the future when I am married. I would like to build my house close by a Catholic Church. There will probably be four bedrooms and a nursery. The wall of the "dream house" will be painted blue and white. On the windows in the living room, I will hang drapes and venetian blinds. If possible, the furniture will be made in mahogany. The kitchen windows will have white curtains and a little nook will be our dining-room. The outside of the cottage will be painted white with blue or green shutters. In the front lawn, there will be a play yard, if God blesses us with children.

On the back of the house, there will be a vegetable garden and an apple tree which will produce fruit and vegetables necessary for the children's health.

The boys will be dressed in sweatshirts and overalls, and on Sundays they will wear blue suits. The little girls will have clean frocks, and on Sundays they will wear dresses, sweaters and sun-bonnets.

The furniture will not be expensive, neither will the clothes or food. If necessary, I will sew clothes for myself and the family. When my husband comes home, I will have a nice warm supper on the table. After supper, when I am finished washing dishes and when the children are in bed, I will enjoy the rest of the evening with my husband, playing cribbage or listening to the radio.

I would like my house and other nice houses help make Couchiching Reserve the gem of Ontario.

Dolores MAINVILLE,
Grade VII (15 yrs.),
St. Margaret Indian School,
Fort Frances, Ont.

Once Upon a Time



The Robin at the Cross

By Dorothy Blount

Holy Scripture tells us that standing by the cross of Jesus were His Blessed Mother and Mary of Cleophas, the beloved Disciple St. John, and Mary Magdalene. But there is a legend that a little bird followed St. John, and the Holy Women to Calvary; that this bird was the robin and that he timidly did his best to comfort Our Lady.

The grateful bird, the story goes, remembering how the Holy Child had fed and played with him at Nazareth, fluttered up to the cross and, like another Veronica, tried with its wings to wipe away the sweat and tears from the Holy Face of the crucified Redeemer.

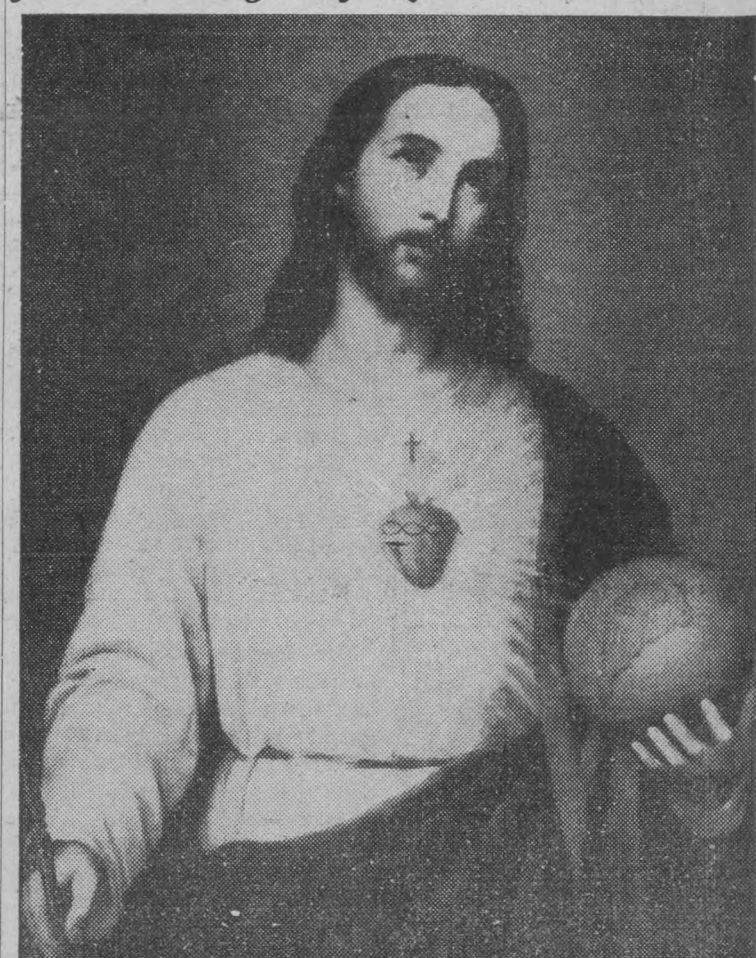
It also said that the robin got its red breast struggling to draw out the cruel thorns from the Sacred Brow; and that for this kindness, Our Divine Lord blessed the robin as the Bird of God and promised it protection and happiness. That is the reason why "... No wanton boy disturbs her nest,

Weasel or wild-cat will her young molest;

All sacred deem the bird of ruddy breast."

We are also told that the robin remained near the Holy Sepulchre for three days, and then joined in the angels' song on the

Jesus King Of Love



A life-size, oil-painting copy of a famous Sacred Heart picture has been received recently from Ecuador at the National Center of the Enthronement of the Sacred Heart in the Home, in Washington, D. C. Painted by order of the famed Catholic President, Garcia Moreno, for the Consecration of Ecuador to the Sacred Heart in 1873, it was saved from his assassins in 1875, and was entrusted to the Sacred Hearts Fathers in Chile. It was made world famous by Fr. Mateo, S.S.C.C., who was inspired by its symbolism to begin the crusade of the Enthronement. The original is now enshrined in Quito. World-wide homage will mark the Feast of Sacred Heart, on June 4.

(NC Photos)

first Easter morn.

(All rights reserved, Catholic Truth Society of Ireland.)

(N.C. Features)

QUESTION BOX

Q. May a Catholic, who has married a divorced person outside the Church, have his children baptized and bring them up in the Catholic Faith?

A. The priest is permitted to baptize any child, provided that the parents give fair assurance

that the child will be brought up in the Catholic religion.

Q.—What are the red glasses which we find sometimes burning in front of an altar or statue?

A. — They are so-called vigil lights or votive lights. The latter name is perhaps better, because votive means an offering, and in this case we have an offering made to God to accompany our prayers and strengthen them.

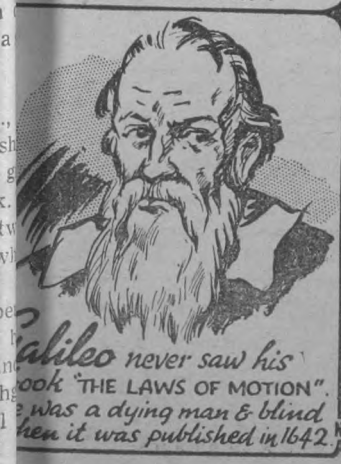
STRANGE BUT TRUE



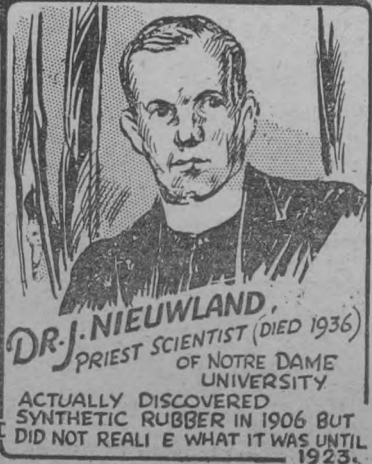
ROGER BACON
(1214-1292),
FAMOUS
ENGLISH FRANCISCAN FRIAR AND
SCIENTIST, WAS COMMISSIONED
BY THE POPE TO WRITE A BOOK ON
SCIENCE. THE MS. WAS MISLAID &
ONLY PUBLISHED IN 1733-450
YEARS AFTER HIS DEATH.



Sault-Saint-Louis, Montreal,
has a population of 3,000 INDIANS—
almost 100% CATHOLIC — THEY
HAVE THE REMARKABLE PRIVILEGE OF
SINGING THE PROPER OF THE MASS
IN THEIR OWN MOHAWK DIALECT.



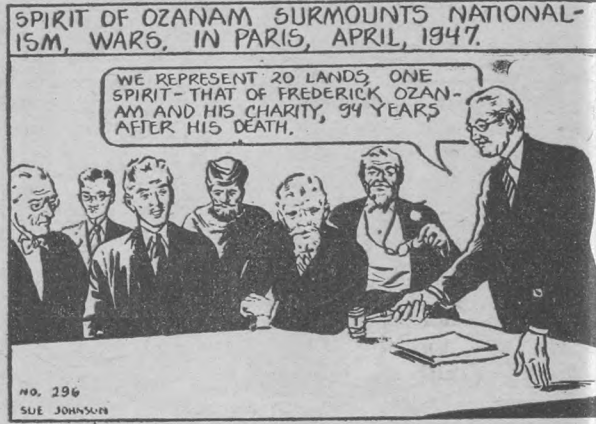
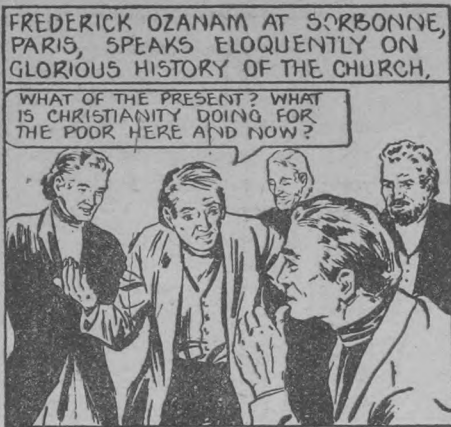
Galileo never saw his
book "THE LAWS OF MOTION".
He was a dying man & blind
when it was published in 1642.



DR. J. NIEUWLAND,
PRIEST SCIENTIST (DIED 1936)
OF NOTRE DAME
UNIVERSITY
ACTUALLY DISCOVERED
SYNTHETIC RUBBER IN 1906 BUT
DID NOT REALIZE WHAT IT WAS UNTIL
1923.

THE
TRUE STORY
OF
FREDRICK
OZANAM

FOUNDER OF THE
SOCIETY OF ST. VIN-
CENT de PAUL.



Larry The Leprechaun



LARRY AND THE IBIS

Larry settled down on a fleecy white cloud and swung his feet in the sky as he watched the big white birds flying past. There were hundreds of them, and they flew in perfect formation—all an equal distance apart, all beating their wings at the same moment as though someone were calling signals or setting the stroke for them. One big bird flew along alone, and came near enough that Larry could call to him.

"Come on out and join us", said the bird cheerfully.

"I'm a little lazy, I'm afraid," said Larry. "I'd rather watch. Now that you are close enough to speak, I'd like to ask you a few questions. First of all, what are you?"

"I'm a white Ibis", said the ibis.

"I don't know too much about the Egyptians, I'm afraid", Larry confessed, "but I can see why they would like such beautiful birds. Where do you usually live?"

"In tropical, swampy places," said the bird. "For instance, we like Florida."

"You have a pretty red bill," said Larry. "And I like that little bit of black on your wing tips—

I should think that artists would like to use you for models in making posters and other designs."

"I suppose so," said the ibis. "You never can tell about human beings, though. They are apt to want almost anything."

"Do they bother you much, hunting you?" Larry asked.

"Not any more", said the bird. "Some of our neighbors have been all but killed off, but fortunately they got out laws to protect all of us before the ibis were in danger. Some of the others are gone, though—people hunted them carelessly and killed far more than they needed."

"That is always a great pity", said Larry. "People should try to keep the beautiful things in the world instead of destroying them".

FREE RIDE

Moe Epstein was downtown with his wife and four little children when he decided to take a taxicab home. Approaching a cab driver, he demanded, "How much will you charge to drive us to the Bronx."

"I figure \$2 apiece for you and your wife," said the driver. "I'll take the four kids along for nothing."

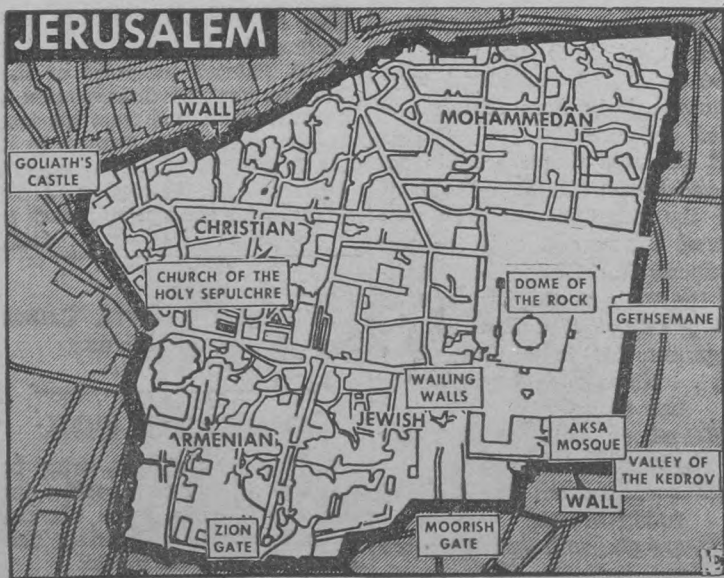
Moe Epstein turned to his children and said, "Jump in, kids, and have a nice ride home. Mamma and I will take the subway."

HOME PLANNING
5th PRIZE WINNER

When I will be older, I will pray daily and make some sacrifices, to make a good marriage. I will prepare some goods to put on and get plenty of them and buy myself a gun and get some food. I will save some money in my bank, instead of wasting it on candies, etc. With my savings, I'll buy some chickens, pigs, cows and horses, and get a radio, a nice kitchen stove for the house. Then, I'll get some chairs and tables and tools for making some granaries and barn. And I will buy a plow and machinery to be a good farmer; a wagon, harness for my horses, keeping oats for my horses in a small granary not to be mean to them. I'll buy a tractor to work on the farm if I can manage. I'll also buy beds, mattresses blankets, pillows.

When I get married, I'll get a nice house and paint it, keeping the place clean. I'll raise children; I will not be a drunkard, and I will have a car so I can travel around.

Joe YOUNG,
Grade VI (13 yrs.),
Muscowequan Indian School,
Lestock, Sask.



Hand-to-hand fighting between Jews and Arabs is reported in the old city of Jerusalem. The battle rages near scenes of Biblical events in the life of Christ.

COOPERATIVES

LESSON 2 — ONE PERSON, ONE VOTE: FIRST PRINCIPLE

1. An essential character of the true co-operative is the principle of democratic control: **One person, one vote.** Members of a co-operative select experts to operate the enterprise, but they retain the right to direct and control their business. No matter how many shares one member may have, he is entitled only to one vote.

In a capitalistic enterprise it happens that a few shareholders gain control of their enterprise, and the less fortunate members gradually buy out the less fortunate. Thus John, having 100 shares would have 100 votes against Jim, who, with five shares, would only have five votes. In a co-op. both John and Jim would be entitled to a single vote each.

Again, in a capitalistic enterprise, John, with his 100 shares can outvote all other shareholders as long as he retains a majority of one share over all the other shareholders, and thus John can, by himself, change the directors of the company, make unwise investments, and so forth. If he were dishonest he could take great profits for himself or his friends at the expense of the other shareholders.

2. To ward off this evil the co-operatives have adopted the first and essential mark of a true co-operative: **One person, one vote.** Thus every shareholder in a co-operative has a voice in running the business. A shareholder in a co-op. may not vote only if he has not paid his dues, or if he has not done business with his co-operative, or again if he has been convicted of fraud.

How Many Kinds of Co-operatives Are There?

As many as there are different needs to fill. For example:

- (a) **Financial Co-ops.** include: Savings and credit co-ops, insurance, etc.
- (b) **Consumers' Co-ops.**: Oil and gas, building materials, etc.
- (c) **Agricultural Co-ops.**: Creameries, flour mills, hatcheries, canners, etc.
- (d) **Various Co-ops.**: Lumbering, fishing, trapping, clothing, etc.

Co-ops. today are a challenge as they are expanding rapidly, gathering in business from their capitalistic competitors. Remember that co-ops. are essentially associations of people to be used to sell things primarily for the benefit of the members who are stockholders.

Next lesson: Sharing the Profits.

THERE WILL BE NO ISSUE OF THE INDIAN MISSIONARY RECORD IN JULY

The next regular issue will be published early in August. Correspondents are invited to send their copy by August 1st.



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER XII—PARTING OF THE WAYS

The story to now: Daniel Little (Hanpa), grandson of the Sun-reamer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota woman and of a white man. At the death of his grandfather Daniel showed a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline.

As the two friends return home, Pauline is heartbroken. Upon his arrival at Wood Mountain a casual remark causes Daniel to realize that his true love is really the Doe-Maiden, whom he has blandly ignored until now.

Late in the evening Toto White returned to his tent. There he found his friend, Daniel, lying on the sleeping-bag, smoking silently. "I was waiting for you, kola," greeted Dan.

"Why are you not out for having a good time?" queried Toto. Daniel replied: "And where have you been rascal? I saw you going over to LeBegue's tent. I'll let you have told Marianne I was coming back to her, and you have promised the poor child that you would bring us back together. Well, you are mistaken, all! What you do not know is that I got word today that my friend, Pauline Ramsay, is coming to the rodeo tomorrow. . . ."

Toto interrupted with a smile: "And tomorrow, kola, you will have to make up your mind, and choose between her and the Doe-Maiden. That is what I told Marianne. . . ."

Daniel flushed with sudden anger: "You have the bad spirit you; how did you know Pauline was coming? And why did you tell Marianne?"

Toto did not reply immediately. He knew Daniel was thinking deeply. The morrow would come inevitably, and Toto was sure Daniel would return to the Doe-Maiden as he had promised to do.

Pauline Ramsay had been restless after the departure of Daniel. As she read over and over again the letter Daniel left her, she became more convinced that, after all, she could win his affection if she tried hard enough. She was still young and eager for happiness. Her realistic business sense had not killed in her the romantic interests of a woman, ever directed unconsciously to motherhood. She had accepted Daniel without prejudice of race, she was now courageous enough to live up to her convictions. And thus, on a bright July morning, having sent a brief message to Daniel, she was on her way to the Wood Mountain rodeo.

As the roadster sped along the winding and dusty trails, Pauline felt a new hope surging in her heart.

"If I get there soon enough, I am sure Daniel will listen to me all the more," she thought. "Perhaps he has found a dark-haired maiden of his own people. . . . Nothing ventured, nothing gained!"

Early in the afternoon, while every one was getting ready for the second day's events at the rodeo, a flashy sports roadster arrived on the grounds. Leaving her car by the arena, Pauline went alone, seeking Daniel.

She ran into Toto White, who promptly accompanied her to Daniel's tent.

"Hi, my long lost friend," she greeted him radiantly, "finders, keepers!"

Daniel replied politely, even a little bashfully: "I really did not expect you to come, Pauline, but I am glad you are here. . . . I hope you will have a good time."

"Daniel will be very proud of you, here," sallied Toto, "let us go and meet our friends and relatives. . . . I know one person who is most anxious to meet you."

Daniel shot a dark glance at his exuberant pal, but said nothing.

Daniel, with Pauline and Toto, wandered about the grounds, then had dinner together at the pavilion. It was there that they met the LeBegue family. Daniel was very formal in his introductions: "Meet my friend, Mrs. Ramsay."

Marianne was not with her parents. Pauline quickly got acquainted with the LeBegues, and, not knowing about Marianne, she became quite friendly with Marianne's mother, Tatewin.

Early in the evening it happened. The afternoon's event had been a little late getting underway. Daniel had won another riding contest, and as he was on his way to his tent he noticed Marianne sitting outside, alone.

Daniel hesitated for a moment, then decided to face the music. He solemnly shook hands with Marianne, saying: "Hello, Doe-Maiden. You have been waiting for me. I have been looking for you since yesterday." His voice shook a little as he spoke this lie. He could see plainly in the Doe-Maiden's eyes she did not believe him.

Marianne said: "The only reason why I waited for you is to tell you that as far as I am concerned you need not pretend you like me. You can have your white friend. . . .", she added with a choking voice. "Don't you ever come near me again, and do not come to my house any more. . . ." She sobbed violently as she turned away from Daniel, and mounting her pony, raced away.

Daniel cried out after her: "Marianne, Marianne, listen to me!" But she was gone.

It was now evening. The moonless sky was aglow with stars. Daniel and Pauline were strolling on the grounds by the dancing pavilion. The blaring music and the ringing laughter blended in an atmosphere of gaiety, but the two lovers were too deeply engrossed in one another to hear anything but their own whispering conversation. This night Pauline seemed to Daniel like an exotic and beautiful flower whose perfume entranced him, and yet he felt embarrassed and ill at ease.

Pauline was whispering sweet words in his ears, but he barely listened, so intent he was in solving the great riddle of his life; as she confessed her love for

him, he kept thinking about himself: "How can I be so mean and stupid as to play with love? Why am I so doubtful, so suspicious, so self-conscious?"

Daniel felt keenly that if he were to leave himself fall too deeply in love with the white woman, it would mean leaving everything he had held sacred, and this he could not do. No matter where he would go, or how rich he would become, there would be a voice forever calling to him, calling him back to the land of his fathers, and he would never be completely happy. Now was the time for a decision. The vision of the Doe-Maiden and the anguished words she had spoken to him this very afternoon flashed back painfully in his mind.

Softly he spoke to Pauline: "Pauline, I love you, too, but my love you cannot understand. . . . some day will come, if the Great Holy permits, in a land far away from all foul things, we will find a haven and we will drink from one cup. . . . but not in this life. . . ." Then he added in a loud voice, before Pauline could express her sentiments of surprise: "Let us go dancing!"

As they turned towards the pavilion they saw LeBegue with his daughter. Daniel said: "Pauline you have not met Marianne LeBegue, there she is with her father."

Pauline then knew it was all over between herself and Daniel. Repressing a tear, she composed herself, and met Marianne. Now she understood why Daniel had refused her love.

Marianne did not raise her eyes to Daniel as she offered her hand to him. It was as if the two had never met before. But a deep instinct told her that now she could trust Daniel, yet she did not want to believe her intuition. Not as long as Pauline was hovering around Daniel.

She realized suddenly she was

jealous of Pauline. Her heart burned with envy as she looked at Pauline, the blonde and radiant enchantress who was trying to steal Daniel away from her.

Soon the couple were swallowed in the surging throng of dancers. Marianne remained at the edge of the dancing platform, keeping her eyes on Daniel and Pauline. Suddenly she turned away, saying to her father: "I want to go home! I want to go home!" Her father asked: "Why, I thought you wanted to dance tonight?" "Yes, I did, father, but how can I stand watching Daniel in the arms of that white woman?" she gasped.

Marianne sat for a while like a forlorn heap in her father's car, weeping silently. She was joined by her mother, Tatewin, after a while, and then she poured out, in her native language, her whole story, her hopes, her jealousy. . . .

The mother quietened her child: "Have no fear, my little one, I do not believe you have lost the grandson of Wi-Shina, I knew him well, I saw him grow up, a proud aristocrat of the Lakota people. He is like Red Cloud and Sitting Bull were in their youth. He can be a fighter like Crazy Horse. But he is fighting a great struggle with himself now. Have patience, my little Doe-Maiden, and you will see the young man you love come to you gently and humbly

because he will be coming back to his own people, to his grandfather, to his ancestors. . . ." Her voice droned out the ancient wisdom of the Lakotas in a passionless way, soothing the young girl whose heart was near the breaking point.

Tatewin continued: "The true Lakota has a clean and honest character. He is not the one with numerous horses and with the largest tipi. . . . And you are truly a Lakota maiden of virtue. . . . you will be happy with the grandson of Wi-Shina. . . . I am living today in a cloister, by myself, because I married a white man. . . . this was against my wishes, for I did not love him. I have learned to respect and esteem your father, and I am faithful to him. . . . but you can marry the one you love. . . . trust your mother, I am speaking the truth. . . . even now he is very near you. . . ."

Marianne had stopped crying, and the triumphant joy of a new-born life filled her heart with happiness.

(To Be Continued)

FLOOD AT ROSEAU RIVER

LETELLIER, Man.—The Red River flooded part of the Roseau River Sautaux Reserve in April. The population was isolated several days by flood conditions, and damage was done to gardens.

MEMORIAL TO SIOUX CHIEF PLANNED FOR BLACK HILLS

RAPID CITY, S.D.—Korczak Ziolkowski came out of the U.S. army with an idea that will keep him busy for the next 30 years and leave his imprint on the Black Hills for a lot longer.

Ziolkowski, a nationally known sculptor even before he went overseas with the artillery, has arrived in the Black Hills of South Dakota to carve a statue of Indian Chief Crazy Horse from the solid rock of a Black Hills mountain.

Chief Standing Bear, of the old Sioux Nation, started Ziolkowski on the project when he asked him to create a memorial to the famous Crazy Horse.

Crazy Horse, one of the last of the fighting red men, was killed in 1890 by federal Indian agents after resisting arrest for inciting

his followers into taking the war path.

After talking with Standing Bear, Ziolkowski became fighting mad himself.

"The Indians received a dirty deal from the white men," he says. "The more I study their history, their traditions and their legends, the more I am convinced that we, the white men, do something to honor their name."

So he bought a 300-acre ranch at the base of Thunderhead Mountain, about ten miles from famous Mount Rushmore. Then he obtained two mining claims on Thunderhead Mountain, and received government permission to carve the memorial.

He plans to help finance the project by mining operations on the mountain.

"I have dedicated my life to this work," he explains, "and I will pay for it myself. I'm sure the government will be glad to finance a monument to the Indians 50 years from now—when they are all gone—but I can't wait for the government."

Rep. Francis Case, South Dakota's fighting congressman, calls the project "a memorial to an able leader of a lost cause."

Ziolkowski worked with Gutzon Borglum on Mount Rushmore in 1939 so mountain carving is nothing new to the Boston-born sculptor.

A CHAMPION SIOUX

By JOHN LECAINE

Tasunka-Witko (His - Horse - Mischievous), wrongly translated "Crazy Horse" in English, was an Oglalla Sioux born in 1844. He was a warrior who fought under Sitting Bull in the defence of his ancestral lands. He showed his genius at warfare from his early youth, and became a prominent leader. He was never defeated in his encounters with the U.S. troops, and thus earned a great reputation.

He was a quiet man, shy of

publicity; he led a clean and pious life, and loved only one person, his wife.

Tasunka-Witko bore the blunt of Custer's attack on June 28, 1876. In 1877 he surrendered to the United States government. He had scored 80 "kills", being the highest record for an Indian warrior, except for Red Cloud, the Oglalla chief.

Tasunka-Witko was tricked into a guard cell and murdered on September 7, 1877, at Fort Robinson. He was helpless to defend himself against two men. He cried out to his people: "Sicaya hiyuiciye mayayapi lo!" as he backed away from his attackers. But a guard stabbed him in the kidneys with his bayonet and killed him.



Sculptor Korczak Ziolkowski, at right, and marble model of the memorial to Chief Crazy Horse he's going to carve on a Black Hill mountain.



THE HOLIDAY SEASON ACROSS CANADA

**Give the Savior of the world
your *Love and Reparation***



PEAS:
SACRED HEART,
TRUE WORLD PEACE

AND IN RETURN THE
SACRED HEART WILL GIVE US
**TRUE
WORLD
PEACE**

SACRED HEART OF JESUS, THY KINGDOM COME

Pictured is the attractive two-color poster currently being distributed to all churches and schools by the League of the Sacred Heart and the Enthronement of the Sacred Heart in the Home. Emphasis is being placed upon this year's Feast of the Sacred Heart, in the light of the Pope's recommended Intention for June: "True World Peace." The Knights of Columbus are assisting in the distribution of the poster which, it is hoped, will quicken Catholic devotion and prayer to the Sacred Heart as the only ultimate source of "true world peace." (NC Photos).

TEKAKWITHA SIOUX MISSION, S.D.



The Sisters' residence, the Rectory, the School and the Church, in the town of Sisseton, S.D.



The St. Matthew's mission at Veblen, S.D., on Catholic Congress days.



The Hall, moved from Sisseton to the Tekakwitha Mission School.



The new crib for orphan children, at the Tekakwitha Mission.



In Eastern Canada (Quebec, Ontario) the holidays feature Indian pageants, like the one above, at Kenora, Ont.



On the prairies the rodeos attract a great number of Indians and white visitors. here an Indian cowboy of Cardston, Alta.



In the North vast camps of towering tipis shelter the Indians gathered for sport meets.